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## Editorial Notes

"The Festival of the Kindly Heart", as one has called the Christmas-tide, is with us again, bringing its gladness and its good cheer. It is well—love reigns supreme, gifts flow freely, carrying their message of kindness; the heart that throbs, the life that thrills, with love, will be the better for it.

Dickens said: "I will honor Christmas in my heart, and try to keep it all the year;" the reason, perhaps, for this resolve is found in these other words of his: "I have always thought of Christmas as a good time, a kind, forgiving, charitable, pleasant time." Yes, Christmas is all that, and more. All true Christmas joy, all loving remembrance, all largeness of heart finds its source and its spring in Jesus, the Babe of Bethlehem. He gave himself: "While we were yet sinners," far away from him, without claim or relation; a great gift of undying, forgiving love, that means the highest joy. Then his spirit would lead us to remember not only our friends whom we love, our enemies, if we have any, whom we do not love, but also others not of our kin, nor of our friends—those who can make no return. "The poor, ye have always with you and whensoever ye will, ye may do them good." "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

We have just been looking at the weekly "bulletin" of the First Presbyterian church in Wilmington, N. C. It has on its first page the names of nine foreign

missionaries, all supported by this church laboring at Kiang-Yin, China. We think it is the entire staff of the KiangYin station. Then it has the names of twelve native Chinese workers who are supported by this church. And we have heard the remark that the First Church in Wilmington has more members in China than in North Carolina. Two other foreign missionaries, three home missionaries, and four home mission teachers are also supported by this church. Its efficiency in this work may stimulate many to emulation.

Go after them! In the parable of the feast which wanted guests, the servants were sent out after those who came in at last. Invitations from the living lips will do more than the most daintily or adroitly prepared cards or requests. Personal work will fill your church far more surely and readily than printers' ink.

The Moravian Church, long noted for its activity and liberality in missionary work, found, at its last conference, that it would be unable to prosecute some of its undertakings and determined to lessen them. This will be regretted by all who have admired that Church and its great activity, and especially so as the cause is a decline in the funds needful for the support of its work. It is not to be forgotten, however, that while this Church has excelled all others in its contributions per capita to Foreign Missions, this has been due to the fact that it has concentrated almost all its giving upon that one cause.

Another instance of the opposition of Romanism to the Bible is found in the case of the priest Charles Logue, of Freeport, New York, after persistent agitation, appealed to Commissioner of Education, A. F. Draper, to prohibit the reading of the Bible in the schools of that town. The commissioner complied and issued an order forbidding the reading of the Bible as the priest had required. Freeport may be a port but it is not free so long as a Catholic priest can dictate to its schools. The Bible has been declared by the highest literary authorities the world over, to contain the best literature, the purest morals, the most authentic history, the most valuable teaching ever committed to the printed page. Antagonism to it means antagonism to the enlightenment of the people. Where Rome holds sway the fruits of this antagonism abound.